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To Healthful Living

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HEALTH

A JOURNAL DEVOTED TO HEALTHFUL LIVING

EDITED BY DONALD DR. URAMA RAO & KARUNANARAO, M.B.B.S.



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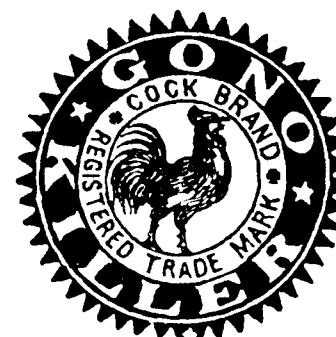
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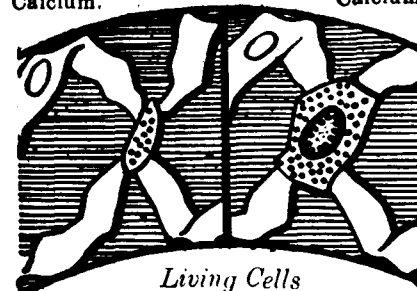
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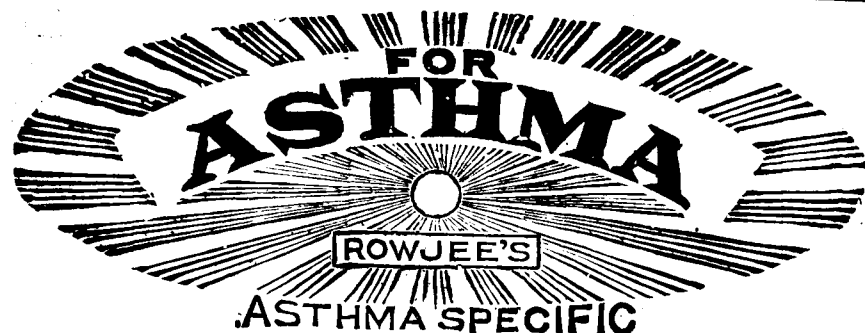
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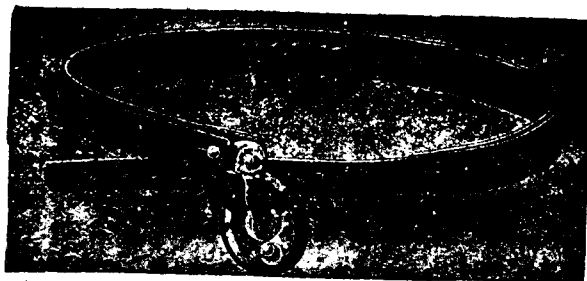
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MARCH, 1931

[No. 3

VILLAGE SANITATION IN INDIA

India is a vast agricultural country. It has more villages and fewer towns. Outside Bombay, Calcutta, and Madras, there are hardly eight cities with more than a quarter of a million inhabitants. Cities with a population of 100,000 and upwards number only thirty. There are 2,200 towns with populations of between 5000 and 100,000 whilst the number of villages is probably not far short of three quarters of a million. It is in this vast number of villages—ome of them mere tiny hamlets of half a dozen huts—that the vast majority of the Indian people live. Poverty stares the villager in the face and makes it impossible for him to grapple with his circumstances. He has not the knowledge and education to make the very best of his resources. He will borrow from the money-lender at a ruinous rate of interest to perform the

various ceremonies demanded by religion or social custom, some of them, like funeral ceremonies, occurring all the oftener by reason of the insanitary condition of his surroundings, the lack of available medical assistance, and often his poor stamina. He has already begun to imitate the dress, manners, customs and food of the townsfolk with whom he more often comes in contact now and with his little means, is unable to make both ends meet. Endemic sickness like malaria and hookworm, the incidence of which could greatly be reduced if only the villagers had the knowledge and the will to apply themselves to the task, weaken him and affect his work in the fields and consequently lessen the returns from his labour. Most of the villagers have migrated to towns in search of jobs and one can see now

only naked walls and deserted homes in those villages. In towns, there is growing unemployment now and 'Back to village' is the cry of the hour. So the poverty stricken Indian is driven from Scylla to Charibidis and back again and finds solace nowhere. This in brief is the wretched condition in which the Indians live to-day, under the benign rule of the British Government.

India of old had a different tale to tell of those villagers. The economic conditions were not so bad then as they are at the present day. Perhaps there may have been famines here and there due to the failure of crops in some places and want of transport facilities. Though famine is now said to be an unheard-of thing, famine prices of foodstuffs do still prevail and the villager can hardly count upon one full meal a day. This has helped to sap his vitality and make him a physical wreck for life, with the least power in him to resist the onslaught of diseases. Sanitary and economic conditions are so intertwined that unless the economic conditions of the villagers improve, sanitary conditions will remain stagnant. In days of yore, the village was a self-contained, self-governing unit, and its prosperity remained unaffected even after centuries of war, ruin and blood-shed. The villagers had a simple though crude way of maintaining the sanitary condition of their villages.

Conservancy:—Each house owner was held responsible for the cleaning of that portion of the street which is in front of his house twice daily. It has become almost a religious duty with each and every house-owner to sprinkle cowdung water in the street every morning, sweep it, remove the rubbish and put some artistic flower with powdered rice in front of his house. The whole street will thus be watered, swept, cleaned and decorated. The dust nuisance is thus abolished and the street presents a neat and tidy appearance. The rubbish is removed to the

fields, there dumped and used as manure. This system is being pursued even to the present day. But it would be better if cowdung-dissolved water, unless it be the fresh dung of a cow, is discarded. Houses of well-to-do people in the villages were and still are tiled ones with a big open courtyard in the middle to admit of sufficient air and sunshine. As people generally lie down in pials and verandhas, the absence of windows was perhaps not felt, but windows are absolutely necessary for free ventilation and must be provided. Civilization has made such rapid strides now even in villages, that terraced buildings have come to replace the tiled houses. The poor have thatched huts but they are not provided with proper ventilation. The huts must be sanitarily perfect and the following hints from Dr. Ghose's book 'A Treatise on Hygiene and Public Health' will be found useful:—

Housing Accommodation:—"In villages the majority of the houses are huts made of split bamboo plastered with earth, and without sufficient provision for proper ventilation. Cattle and other domestic animals are often kept in the same room where food is generally stored or perhaps cooked. In the construction of these huts the earth is dug out from the neighbouring land which forms a hollow and eventually becomes filled with dirty water, and forms a breeding place for mosquitoes, and not infrequently this water is used for washing and other domestic purposes. People should be taught to build sanitary huts and model bustees should be built to set an example. Each hut should contain two rooms, a kitchen and a small courtyard surrounded by a wall. Whenever possible there should be a verandah round the hut. The rooms should be 15ft X 12ft high. It should be built on a plinth of at least 1 foot high. Every room should have two windows 3ft X 2ft each, placed opposite to each other and opening direct into the open air. If there is a privy it should be situated at one end of the court-yard, away from rooms and kit-

chen, and built according to an approved plan. The trapdoor should be easily accessible and the latrine must be kept clean by daily removal of excreta. The floor of the huts should be made with some impermeable materials, preferably cement plastered."

Water supply in villages is now the problem of problems for the sanitarian of to-day. The rigid control and supervision exercised over the sources of drinking water in villages in olden

days have now been completely withdrawn and the ruthless defilement of water goes on unchecked and unquestioned. There used to be a tank set apart in every village strictly for drinking purposes and a watchman was appointed to protect the water supply. He was paid in kind by voluntary subscriptions by the villagers themselves. Those who defiled the water supply were punished with caning, flogging, hand-cuffing,



Decorating the Street with 'Kolam,' after it has been well swept & cleaned—Klein and Peyerl.

sun-basking and the like and those had a deterrent effect on the culprits. But to-day the headman is no longer the hereditary uncrowned king of the village he was. The old unelected Panchayat of elders, who used to advise him in all matters concerning the safety, convenience and welfare of the villagers has become a thing of the past. The headman is now a paid servant of the Government, in most cases with little or no stake in the village. His duty is merely centred in collecting the kist and remitting the amount to the treasury. The old

village autonomy is gone and the Taluk Boards and District Boards to whom is entrusted the education, health and welfare of the villagers have a vast area to control and the funds collected by them are insufficient to satisfy the wants of each and every village. It is neither very difficult nor is it necessarily a very expensive matter to provide pure water in villages. Tanks and wells if properly constructed and looked after should afford supplies of good water at a relatively small cost. The water of large tanks when proper-

ly reserved is often so pure as to require no filtration. Where funds permit, tube wells may be used. These are very convenient and since there is less chance of contamination they are well suited for the purpose. Wherever possible pumps should be selected as the only method for drawing water from a well. If this is not possible a metal bucket and chain worked by windlass should be used, the bucket being permanently kept at the well.

If conservancy, housing accommodation and water supply are properly attended to, half the battle against

diseases in the villages is won. Supervision is the most important thing here and the old village autonomy with proper leadership must be restored in each village. Half the cesses at least collected from each village, supplemented by adequate Government grants, must be spent for the benefit of the villager. The Royal Commission on Agriculture were of opinion that the ancient system of corporate action in the village was excellent and must be revived. They added "if revival is not possible, hope of radically improving the amenities of the village must be abandoned".

ONE OF THE MOST UNHEALTHY AND DEMORALISING CUSTOMS IN INDIA.

BY

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In the upper part of India the custom is that in any great feast, chiefly if it is in connection with a marriage, twice or thrice the amount of food one can reasonably consume is placed and offered to every individual. The custom may be prevailing in the southern part of India as well, but I am unaware of it. Naturally, the consequence of the custom is that a good quantity of food is left behind, what is named as "Juth". This food waste or remains from the *patal* (a dish made out of leaves) of every body is collected and is given out to the sweeper or sweeper woman of the house for the hard and strenuous work he or she has done in connection with the feast or the marriage. The custom is uncivilized and harmful in more ways than one as described below:—

(i) *Economically*:—It is a sheer loss to the society. One has to spend twice or thrice the amount, nearly two thirds of which goes as a waste.

(ii) *Medically*:—It is nothing but a medium for the spread of a good number of diseases. Tuberculosis and other diseases can easily be communi-

cated. One should not think that they only spread among those that are low and untouchable and live away from us. As they come in contact with us directly or indirectly the diseases are brought back to us and a vicious circle is formed. Spread of the diseases is like the stone which when thrown rebounds and hits back the person who threw it.

(iii) *Morally*:—It is a most degrading and uncivilized custom prevailing. We have no right to offer the remains from our dishes some of which has actually got our saliva stuck to it, to any human being, and chiefly to those that have served us. What right have we to reward the honest, pure and wholesome labour with the spoilt, filthy, unclean and defiled remains of our dishes?

It does not only show that they are unclean, untouchable and filthy but it shows that we are uncivilized, degraded and yet below the level of the civilization.

For the uplift of our brethren whom we call untouchables it is essential that the custom be at once given up.

I also appeal to those untouchables accept this filthy and impure 'Juth' that they should raise their voice and use it, degrades them and lowers against it. The very fact that they them in the eyes of the public. The



Even fruits and Edibles pecked by birds are unfit for human Consumption.

custom lowers the givers in the eyes of the givers and of the world as uncivilized and un- encourage them to call the takers as human and degrades those that accept untouchables.

THE BENGALEES AND THEIR DIETS.

BY

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PART I.

We, the inhabitants of Bengal generally take Rice, Milk, Pulses (Dals), Vegetables, Fish, Meat (save and except the rich, we cannot take meat daily, because of its cost and want of availability) eggs, oils, ghee, fruits etc., as our food to sustain life.

These are mainly composed of Carbo-hydrates, Proteins, Fats (Hydro-Carbons), Cellulose, Salts and Water. For the sake of easy understanding I give below a list of some common food materials with their composition:—

Articles.	Proteins	Fats.	Carbo-hydrates	Salts.	Cellulose.	Water.
Meat	20.5	5.5	—	1	—	73
Rice	7.81	0.69	76.40	1.09	.08	13.23
Pulse (Dal) on average	23.1	2.2	53.6	3.5	3.8	13.6
Human-milk	2.29	3.81	6.20	0.30	—	87.40
Cow-milk	3.55	3.69	4.88	0.71	—	87.17
Wheat	12.42	1.70	67.89	1.79	2.66	13.56
Barley	11.16	2.12	65.51	2.63	4.80	13.78
Hen egg	13.5	11.6	—	1.0	—	73.5
Duck egg	19.53	33.7	—	1.65	—	45.11
Potatoes	2.0	.16	21.0	1.0	—	74.0
Fish (Big)	17.5	7.5	—	—	—	75.1
Atta	12.24	2.18	70.92	2.24	—	11.83
Mug Dal	23.8	2.0	54.8	9.0	—	11.4
Masur Dal (Lentil)	25.1	1.3	58.4	3.4	—	11.8
But Dal	21.7	4.2	59.0	3.6	—	11.5

Carbo-hydrates are composed of carbon, hydrogen and oxygen—the proportion of hydrogen to oxygen being as 1 water i.e. H_2O . Vegetables are the main sources of Carbo-hydrates. Among the carbo-hydrates rice and fruits are extensively consumed. The vegetable carbo-hydrates are of three varieties, e.g., starch, sugar and cellulose. The small granules of starch are enclosed by the cellular coating of the cellulose which covers and connects the granules of the starch. When this variety of carbo-hydrates is boiled the starchy granules swell up resulting in the rupture of the coating of the cellulose. Thus the starchy granules are made to come in direct contact with digestive juices when they are digested. In cases where the cellulose is strong enough as in ripe vegetables, they (starch granules) are not affected by the digestive juices—the cellulose covering remaining intact and being invulnerable to digestive juices. So the ripe vegetables are generally discarded from the dietary.

Carbo-hydrates yield heat and energy, and assist the combustion of fats (fats burn in the fire of carbo-hydrates). Some portion of carbo-hydrates is converted into fats and are utilised as such.

The percentage of the carbo-hydrate ingredient of our body is very small (say 1 %). In activity much carbo-hydrates are utilised—this is more marked in Tropics, as our land is, especially in the case of the cultivators who have to work hard in the scorching rays of the sun. For this and other reasons we require more carbo-hydrates than those who reside in colder countries. Our mothers seem to be aware of the fact that much

carbo-hydrates are utilised in the hot climates. They never give a thirsty person simply water to drink. Some sweets i.e. carbo-hydrates in the form of a diascaccharide is invariably given to a thirsty person with drinking water, especially in the summer.

Save and except the production of heat and energy carbo-hydrates do not partake in the formation of the body tissues: but they may be converted into fats when they enter the tissues of the body.

From the above it is clear that those who work hard and undergo much physical exercise can utilise more carbo-hydrates and fats (see fats) than those who lead sedentary life. Idlers, if they indulge in intake of carbo-hydrates and hydro-carbons (fats) become fatty.

Rice is very rich in carbo-hydrates, and the inhabitants of the Tropics require much carbo-hydrates. So rice is our staple food.

Proteins:—The proteins are nitrogenous and are composed of two parts—nitrogenous and non-nitrogenous, the non-nitrogenous part being composed of carbo-hydrate and fat.

The proteins contribute to repair and formation of body tissues especially which are nitrogenous. They participate in the production of various of digestive juices. From the non-nitrogenous part, fats may be formed and there may be production of heat in their (fats) metabolism. But because of the usual supply of carbo-hydrates and fats, the non-nitrogenous part of the protein diet is not generally utilised.

As the proteins contribute to repair and formation of the body tissues, it is clear that the growing child will

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require much proteins. The young man has to lead an active life so his tissues are very liable to damage and these (tissues) require repairing; for that reason, sufficient proteids should be given to a young man. It is quite natural that in old age tissues will be damaged and their reformation is not possible, for that reason all protein diets are not suitable for the aged. Thus we see an old man likes to discard meat and fish which are highly rich in proteins.

Milk is an ideal food; it contains proteins, fats and carbo-hydrates in sufficient quantities. Proteins of milk, meat and fish differ greatly. The proteins of milk are wholly absorbed and utilised, and no injurious substance is generally produced therefrom, but in cases of meat and fish about 85% of proteins are absorbed and utilised and purin bodies may be produced therefrom. These purin bodies are usually got rid of the system with urine.

Proteins of pulses are not so easily assimilable as those of meat and fish. Only 55% per cent of the vegetable proteins are absorbed. For that reason more pulses than meat or fish

should be taken to recoup the absorption deficiency.

Pulses are richer in protein than meat or fish, but pulses are very poor in fats when compared with meat or fish. So pulses mixed with ghee is more nutritious and valuable than meat or fish. Among the various pulses the lentil is the richest and is extensively consumed by Bengal students and poor classes. This serves the purposes of meat in them so far as nutrition is concerned.

The combination of a few easily digestible proteins are forbidden as in that case the system will be overcharged with the ultimate cleavage products of protein digestion i.e., Amino-acids as a result of which indigestion, hepatic derangement or functional disturbance of the kidneys may ensue or the system may be attacked with rheumatism. So the combinations of milk and fish, milk and meat etc. are discarded. For the same reasons preparation of Mugdal with fish is objectionable. As pulses are rich in protein, I think no pulse (dal) should be dressed with fish.

(To be continued.)

ANKYLOSTOMIASIS OR HOOKWORM DISEASE.

BY

DR. C. S. SWAMINATHAN, L.M.P.

Komaratchi.

This disease is caused by a set of worms called *Ankylostoma Duodenale* (commonly known as hook worm) which live and flourish in the small intestines of man. The disease occurs generally in the labouring

classes and others subject to soil infection. About 20 to 50% of our labourers harbour this worm in their intestines and suffer from its effects. The disease is characterised by progressive anaemia, loss of appetite and

incapacity for work. As it produces neither symptoms of serious import nor causes any necessity for emergent treatment, the disease goes on unchecked till the infected person is totally exhausted and some intercurrent disease benignantly takes him to the grave. In such times as now, where even persons endowed with genius and sound health could not get employment, what can be said of such persons as are incapacitated by this dire disease can better be imagined.

The parasite, a small worm about $\frac{1}{2}$ " in length, lives in clusters in the small intestines, especially in its upper parts. Its mouth is so constructed as to have a hold on the walls of the intestine where it hangs sucking the blood. When such blood-thirsty, blood-sucking insects live in large numbers in the intestines, it is no wonder that they become a certain menace to the host whose blood they spend like the spend-thrift sons of a miserly father flirting away his hoarded treasures. The female worm is never weary of delivering eggs which are passed from the body with the faeces. The eggs which come out of the body of the host thus undergoes some changes intermediary to its becoming mature worms in the muddy soil. They are finally conveyed to the water in drinking water sources whence they enter the intestines of man through the drinking water where they become their own selves and begin to do the havoc they are determined to. There is also another theory regarding the spreading of infection. The immature worms living in the soil enters through the skin of parts exposed to soil infection from where it passes through blood to the intestines.

From what has been shown above, it is clear that infection is spread through the faeces. Infection of soil and water sources from faecal matter should be prevented. Hence all the propaganda against indiscriminate stooling, washing etc. near drinking water sources. Only boiled water should be used where protected water supply is not available. Before eating, one should see carefully that his hands are well washed and that the cleft between the nails and the finger contains no earth as, in some persons, occupation makes it imperative that their hands should be infected with the soil. Walking bare-footed should be discouraged. The effective treatment of the infected forms the major part in the prevention of the disease as far as the spread of the disease from that patient is concerned. As already said the disease does not produce any urgent symptoms; many of our labourers among which class the disease hails more, do not go in for treatment partly because they neglect the symptoms and partly because they could not afford the time. All persons liable to soil infection who suffer from such symptoms like weakness, breathlessness, exertion, pain in the upper part of the abdomen and loss of appetite must at once go to a qualified doctor and get themselves treated by him. Even if his diagnosis negatives the presence of Ankylostomiasis, the patient is not the loser as his complaints are treated. Last but not least it is no exaggeration to say that the education of the masses against such scourges forms the sheet anchor of prevention of such enemies of mankind. Boys in schools should be taught hygiene and they should be encouraged to read such journals as "The Health" which do yeoman

service in the dissemination of knowledge to the masses for the preservation of general health.

I conclude this article wishing heartily the editors and readers of this Journal a Happy New Year.

SUPERSTITION

BY

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The so-called superstitions are not SUPERSTITIONS in the strict sense of the term. They are truths embodied in a cloak of religious taint. In days of yore when there was not much of the "WHY"?, "WHAT" and WHEREFORE the question of implicit obedience to the wiser was solved by religious injunctions. For, in those days, unlike the present day life of materialism, only religion or any thing in the garb of the religion used to instil a kind of reverence and fear in the minds of the people. For no advice given by the wise to the less wise will be unwise whatever the vice may be in the latter. Therefore a few illustrations of superstitions with their real meaning will be, I think, welcomed by the readers.

- (1) *A torn unserviceable shoe tied at the entrance of a room, or neem leaf indicates that there is a woman in her confinement inside the room. It is but natural that one would not like to enter into a room whose front is decorated with a torn or worn-out shoe. This is exactly what is required. No males or females, other than those who attend upon the woman should go in. Though the superstition says*

that those who enter in will be polluted, the real idea is that none should go in and spread any infectious disease which they may be suffering from at the time of visit. For it is known that a newly delivered woman in her weak state of health will easily catch any infection.

- (2) *A few drops of medicine is poured into the sound eye when treating a diseased eye. It is easy for the infection to travel from the affected eye to its fellow, both being close to each other. A few drops of the medicine is poured into the sound eye as a prophylactic measure against the infection, though the superstitious argument says that the sound eye will get very angry if that too is not served with a few drops when its fellow is being treated.*
- (3) *Feeding the crows with the food directly they are prepared, and before they are served to others. Crows are very susceptible to any poison even in small quantities and they succumb to the same very soon. So this practice is*

to test the food and to see the effect on crows. Had this practice been continued regularly by everybody many a life would have been saved from death by poisoning and their murderers from the gallows, though the belief says that the crow has something to do with the souls of our forefathers.

- (4) *The Holy water (water used for bathing the God's image in temples) is generally preserved in copper or silver vessels for serving to the worshippers. It has been recently discovered by an European doctor that water stored in silver vessels gets bactericidal properties within an hour or two. So also other metallic vessels. Highly powerful salts of the metal possessing germ killing properties are formed and get dissolved in the water and the quantity of the salts is so small that they will not be harmful to persons but will kill bacteria in a very short time. The western scientists even anticipate a revolution in the process of water purification, though our forefather scientists had discovered the fact long ago and had put it into practice. This is an example where we practise a truth in the name of superstition without knowing its import.*
- (5) *The Dhiksha (growing beard and mustache etc., without shaving for some months) that is observed by the Hindus*

either during the pregnancy of one's wife or after the death of the parents. The main idea in the observance, is that, when the wife has become pregnant or during the mourning period, cohabitation should not take place on psychological principles. So to be less attractive the husband is to make himself rather ugly.

- (6) *The Paresachanam observed by the Brahmins before taking meals. All castes and creeds take a mouthful of water or any liquid such as soup etc., before taking the meals. This is to make the dry throat and the downward passage moist and also the initial intake of some fluid will cause a flow of digestive juices from mouth downwards.*
- (7) *Betel chewing every ten or fifteen minutes by the woman in her confinement period is based on the principle that a woman's body after confinement is depleted of its calcium contents. Calcium salt is quite necessary for the body for a certain metabolic function. To supply this salt in an easy way is to chew frequently, for by doing so calcium hydroxide (chunam) is being taken by the woman.*
- (8) *Turmeric paste lavishly applied to the body of the recently delivered woman is in a way to mar her beauty for the time being and thus to make her less attractive to her husband. For sex life should not be allowed for some time after confinement.*

(9) *Religious fastings.* These have a physiological and psychological effect. The former more or less is to

purify the body of its accumulated impurity of any sort and the latter to practise a training in will power.

POSTURE AN IMPORTANT HEALTH FACTOR

BY

CHARLES B. ROTH.

On one of the streets of Benares, India, the Holy City, a young man in uniform of the Royal Dutch army, watched the fakirs for hours at a time. Europeans wondered why. The spectacle was hardly enticing. These fakirs are not wonder-workers or magicians, but a cult of religious fanatics found throughout India. They have made themselves hideously deformed. That is a part of their calling. To excite pity they have twisted their limbs or their faces until they have grown permanently grotesque and often hideous. Most travellers give them a single look, turn away then in disgust.

But this slender young fellow stood before them for hours at a time, transfixed. Slowly he formed the acquaintance of some of them. For several months he lived among them. It was his way of studying their secret, and out of his study he discovered what he thought was a great truth relating to health and body development. The secret of health from these ugly, deformed, hideous bodies? Impossible.

The student was a tall, handsome lad. His age was twenty-three, his height six feet, his weight only one hundred and twenty-eight pounds. Physicians saw evidences of tubercular tendencies. He had very little vitality. So he cherished more closely the secret which he thought would make him strong.

In just a few months the boy gained weight, his chest expanded, his vitality increased. About this there was something mysterious which his friends could not understand. And he did not explain. The most he would say was that he had been practising a secret he had learned from the fakirs. And that was hardly an explanation.

By the time he was thirty, he had reached his growth. And to-day, just a little over forty, he weighs one hundred and ninety pounds, has a chest measurement of forty-seven inches, and with illness of any kind or with fatigue or with discouragement he has no acquaintance.

His name is Captain Godfrey Rodrigues.

Artists, when they see him, go into raptures over his perfectly formed physique, his perpetually good physical condition. Physical directors, enviously, ask him how he secured such development. And he tells them all—that it was merely by following “a secret.”

And what is this marvellous secret?

He says: “When I tell you my strength grew on me, that I did not work for it as most strong men have had to to acquire theirs, you may be surprised. But this is true. I have never taken any strenuous exercise. I am not in any sense an athlete. I

am a man who grew strong after the age of twenty-five.

DEFORMED BY CHOICE

“When I first became acquainted with the fakirs I was curious about them as most travellers are. Then they repulsed me. At length they drew me back to them. I didn't know why. Nearly all of them were dreadfully deformed, yet I knew that it was not illness or accident that was responsible. They were voluntary cripples.

“I marvelled that the human body is so plastic, that if held in one position long enough it will grow into that position. One day the thought came to me: ‘If these men, by continuously holding the body in a certain way, can deform it, why couldn't their practice be used for positive results, the body held correctly until it develops itself normally and naturally into shapeliness and strength?’

“Well, that's my secret. The idea sounded logical to me. I kept turning it over in my mind for several years. I went into the mountain caves of the fakirs, lived among them. Their theory was that you can do with the body what you want to, make it grow into any shape, if you hold it long enough in one position.

studied pictures of the human body, delved into anatomy. Then I observed the lower animals and studied them, from the monkey to the elephant. One thing I noticed about the animals is that there is a uniform posture among them which we human beings do not have. Some of us are slovenly, some of us are straight. But animals of a species all hold their bodies in the same way.

“And then I turned to man himself and studied him. I went to bathing beaches and gymnasiums. And my conclusion was that except for certain rare individuals, the average American and European does not carry his body correctly—and suffers therefrom.

“I then chose what I thought to be the correct posture, and started practising it. At first I had misgivings. I noticed no change. I was discouraged. I tried to stand a certain way, to sit a certain way, to lie a certain way. I kept close control over my body during every waking hour. My body was weak, poorly shaped, and keeping it in correct posture was a terrible struggle against gravity every minute.

“Soon I noticed I was feeling a little better, my posture exercises came a little easier. My weight